

REPORT

NATIVE PAPERS

ON

FOR THE

Week ending the 25th September 1897.

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Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	20,000	18th September, 1897.	
2	"Basumati" ...	Ditto	.....	2nd and 9th ditto.	
3	"Hitaishi" ...	Ditto	800	21st ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	17th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,250	18th ditto.	
6	"Sahachar" ...	Ditto	About 500	15th ditto.	
7	"Samay" ...	Ditto	3,000	17th ditto.	
8	"Sanjivani" ...	Ditto	3,000	18th ditto.	
9	"Som Prakash" ...	Ditto	800	20th ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	18th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	300	16th to 18th, 20th, 22nd and 24th September, 1897.	
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	19th to 23rd ditto.	
3	"Samvad Prabhakar" ...	Ditto	1,132	20th, 21st & 23rd ditto.	
4	"Samvad Purnachandrodaya"	Ditto	200	17th and 20th to 22nd September 1897.	
5	"Sulabh Dainik" ...	Ditto	Read by 3,000	18th & 20th to 23rd ditto.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	.....	19th ditto.	
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000	16th ditto.	
2	"Hindi Bangavasi" ...	Ditto	10,000	20th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto	500	20th ditto.	
URDU.					
<i>Weekly.</i>					
1	"Al Kunz" ...	Ditto	.....	16th ditto.	
2	"Darussaltanat and Urdu Guide."	Ditto	310	16th ditto.	
3	"General and Gauhariyasi"	Ditto	330	16th ditto.	
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Ditto		

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	BENGALI.	BURDWAN DIVISION.			
	<i>Fortnightly.</i>				
1	"Pallivasi" ...	Kalna	19th September, 1897.	
	<i>Weekly.</i>				
1	"Bankura Darpan" ...	Bankura ...	500	16th ditto.	
2	"Bankura Hitaishi" ...	Ditto ...	.....	21st ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	250	21st ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	620	19th ditto.	
5	"Education Gazette" ...	Hooghly ...	1,280	17th ditto.	
	BENGALI.	PRESIDENCY DIVISION.			
	<i>Weekly.</i>				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	15th ditto.	
2	"Pratihar" ...	Ditto ...	603	17th ditto.	
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	11th August, 1897	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	12th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	11th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	480	14th ditto.	
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	<i>Weekly.</i>				
1	"Aryavarta" ...	Dinapur ...	1,000	19th September, 1897.	
	URDU.				
	<i>Weekly.</i>				
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500	17th ditto.	
2	"Gaya Punch" ...	Gaya ...	400	13th ditto.	
3	"Tah Zeeb" ...	Patna ...	.....	18th ditto.	
	BENGALI.	BHAGALPUR DIVISION.			
	<i>Fortnightly.</i>				
1	"Gaur Varta" ...	Malda ...	.....	16th ditto.	
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243		
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	16th ditto	This paper is not regularly published for want of type.
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	.....	17th September, 1897.	
2	"Charu Mihir" ...	Mymensingh ...	900	13th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	19th ditto.	
4	"Sanjay" ...	Faridpur ...	.....	17th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	18th ditto.	
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	13th and 20th ditto.	
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Fortnightly.</i>				
1	"Tripura Hitaishi" ...	Comilla ...	.....	Bhadra, '2nd fortnight, 1304 B.S.	
	<i>Weekly.</i>				
1	"Sansodhini" ...	Chittagong ...	120		
	BENGALI.	ASSAM.			
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	.....	

I.—FOREIGN POLITICS.

Al Punch of the 17th September says that the war which is being carried on on the frontier, simply in pursuance of the forward policy of the Government, will entail a heavy pecuniary loss upon India. The Government will be certainly victorious in this war, but the rejoicings of the people of India at the victory will not be unmixed with sorrow for the loss of life and money which the war will inflict.

AL PUNCH,
Sept. 17th, 1897.

2. An Egyptian correspondent of the *Hablul Mateen* of the 20th September says that formerly England had friendly relations with the Sultan of Turkey, who, being the protector of Mecca and Medina, is the spiritual head of the Musalmans. The Musalmans, therefore, were the well-wishers of England. But Lord Salisbury's Government has changed the British policy relating to Turkey, because he disbelieves the Musalmans' fidelity to the British Government. This has greatly aggrieved the Musalmans, who still have the same regard for England and her people as they had before. They, therefore, ask England to restore her former relations with Turkey.

HABLUL MATEEN,
Sept. 20th, 1897.

3. The same paper says that the tribal disturbances on the frontier are gradually assuming alarming proportions. Most probably they will result in an Afghan war in which Russia may participate. Russia, in fact, is anxiously watching the result of the affairs on the frontier, and the present condition of India. From telegraphic intelligence it is understood that the frontier tribes are carrying on a regular warfare with the British troops who are not less than fifty thousand strong. It is generally believed by the English people that the Amir is backing the frontier people and supplying them with arms and ammunition. The war on the frontier may, therefore, not improbably be a preliminary to another Afghan war. But if the Government declares a war with the Amir, the latter, who is not yet equal to the task of defending his own against a British force, will undoubtedly apply to Russia and Persia for help. If the Government intends to punish the frontier tribes, let not the statesmen of England and India find fault with the Amir Abdur Rahaman.

HABLUL MATEEN.

II.—HOME ADMINISTRATION.

(a)—Police.

4. The *Basumati* of the 9th September is glad to hear that the distinguished Detective Inspector Rai Jogendra Chandra Mitra Bahadur has been appointed Police Superintendent of the suburbs of Calcutta in the place of Rai Sri Nath Pal Bahadur, who has retired on pension after 19 years of able service. Jogendra Babu is possessed of courage, tenderness, firmness, affability and truthfulness, and is a most clever, painstaking, hard-working and dutiful officer. He will certainly earn Sri Nath Babu's reputation for ability, if not something more.

BASUMATI,
Sept. 9th, 1897.

5. The *Gaur Varta* of the 16th September complains of the hardship to which the poor people who come to sell anything in Nawabganj in the Malda district are put in consequence of certain cruel exactions by a zamindar. Another cess going by the name of *khuta garai*, is exacted from each trading boat anchoring along the river bank, at the rate of four annas per boat. Both these levies are illegal. A respectable gentleman was once prosecuted for similar exactions, but was let off with a warning, that having been his first offence of the kind. The exactions were stopped from that time; but they have been revived. At present the two cesses complained of are collected on behalf of the zamindar Babu Hari Mohan Mallik.

GAUR VARTA,
Sept. 16th, 1897.

(b)—Working of the Courts.

6. The following from the *Tripura Hitaishi* for the second fortnight of Bhadra, is a continuation of the two articles on the administration of criminal justice in the Tippera district which were reproduced in the Weekly

TRIPURA HITAIISHI,
2nd fortnight of
Bhadra, 1304 B. S.

Reports on Native Papers for 21st August and 11th September, paragraphs 8 and 13th, respectively :—

The Government Resolution on the Report on the Administration of the Police Department for the last year has just been published. We have carefully gone through the same, but we have not found in it any special mention of Tippera, except that it has been included in the list of those districts where the results of trials in Sessions Courts were unsatisfactory. We have in vain tried to find in the Resolution the causes of these bad results, and hence we propose to discuss them briefly in this article confining our remarks to Tippera alone.

Before a case comes up for trial to the Sessions Court, it passes through a police investigation and a magisterial inquiry, the object of the former being to find out all available evidence, while that of the latter is to determine the sufficiency and credibility of the same; the functions of the Police and the Magistrate are thus quite distinct; the Police are no judges of facts, but the Magistrates are undoubtedly so. As almost in every case, evidence, however sufficient or insufficient, credible or incredible, is obtainable, we are not at all prepared to blame the police for *challaning* an accused before a Magistrate, seeing that a magisterial inquiry into the case is a *sine quâ non* before it is sent up to the Sessions Court. It is thus clear that the chance of obtaining a conviction in a Sessions trial is mainly dependent upon the thoroughness of the magisterial inquiry; where such inquiry is thorough, it almost invariably results in a conviction, but where it is careless or perfunctory, the chances of acquittal become greater. It is quite true that the record of the last year shows an unsatisfactory result in Sessions trials, but it is equally true that in most of the cases in which the accused were acquitted by the Sessions Court, in concurrence with the opinion of assessors, the preliminary magisterial inquiry was of a perfunctory character, leaving loopholes for the escape of the accused.

But it is not the imperfect inquiry alone to which the bad results complained of are traceable. The record of evidence made by committing officers not unfrequently discloses a lamentable state of things; statements which afterwards turn out to be mere hearsay, and consequently inadmissible, are sometimes mistaken for what was actually seen, and are so recorded as to be capable of being understood both ways. Moreover, we are not quite sure how far the provision of law requiring evidence to be read over to the deponent is complied with; for, in several Sessions trials it came to light that this direction of law was not complied with by the committing Magistrates concerned. Would it be believed that a senior Deputy Magistrate, when giving evidence in a certain case before the Sessions Court, admitted that except in heinous cases it was not his practice to read over the evidence to the deponents, and that he did not read over the evidence in the particular case he was deposing, though he was forced to admit that it was a "heinous case"—a case of murder.

We shall conclude this article with another remark. Some of our committing Magistrates are apparently under the impression that they are not at liberty to discharge a person accused of committing an offence triable by the Sessions Court, although the evidence before them is insufficient for conviction; this also accounts for the unsatisfactory result complained of in the Resolution under notice. In this connection, we beg to remind our committing Magistrates that it is only when the evidence is such as to *justify a reasonable expectation of conviction* that they should make commitments in the Sessions Court, and that they are quite at liberty to discharge such an accused when they are of opinion that the evidence is either insufficient or incredible; and if this course were adopted, we have little doubt that a good deal of public time and money, not to speak of harassment to the accused and witnesses, would be saved.

7. Referring to the case, Golap Khan and others *vs.* the Head Con-

A Mymensingh Deputy Magistrate in a case against the police.

stable and a chaukidar of the Jamalpur police-station in the Mymensingh district, in which the District Judge has ordered the Deputy Magistrate who dismissed the case on the strength of the police report, to make another enquiry as "it is obviously unsafe to trust simply to police report," the *Charu Mihir* of the 13th September says that this is not the first time that Maulvi Ahmad, Deputy Magistrate of Jamalpur, has dismissed a case against the police, merely on the strength of a police officer's report. The appellate

CHARU MIHIR,
Sept. 13th, 1897.

court pointed out to him on a previous occasion that in such a case it was not proper to rely merely on such a report. But the Maulvi's affection for the police makes him stick to his old practice. The people of Jamalpur have lost all confidence in him, and the District Magistrate should enquire why?

8. A correspondent of the same paper complains that court-fee stamps are not easily available in the Pingna Munsifi for about nine months in every year.

CHARU MIHIR,
Sept. 13th, 1897.

The correspondent also draws attention to the inconvenience which is felt by peons in conveying, twice a month, pass-books, containing loose papers like cheques, challans, &c, and weighing 10 or 12 seers to the Jamalpur sub-treasury, especially in the rainy season when the roads are in an extremely bad condition. There is also risk of the loose papers being lost in the course of transmission in this manner.

9. Another correspondent of the same paper says that though the permanent civil court amins in the Mymensingh district have hardly any work to do, it is still considered necessary by the Sarishtadar Babu to entertain the services of a number of additional amins. That officer is particularly kind to the additional amins. As no survey operations are undertaken during the rainy months, the services of the additional amins can be dispensed with at least till the month of January, their salaries for the Puja vacation being thus saved. These things can happen because pressure of work obliges the District Judge to leave the question of the appointment of additional amins in the hands of his sarishtadar.

CHARU MIHIR.

10. The *Gaur Varta* of the 16th September has learnt from a trustworthy source that a certain *hakim* of Malda passed a chaprasi's bill for travelling allowance, though the man had not accompanied him on tour.

GAUR VARTA,
Sept. 16th, 1897.

11. A correspondent of the *Sanjay* of the 17th September complains that the Sarishtadar of the second Munsif's court in Madaripur in the Faridpur district treats his subordinates very rudely, and in a high-handed manner. The other day, he filthily abused Babu Raj Kumar Gupta, senior clerk of the first Munsif's court; and even the pleaders and mukhtars are said not to be satisfied with his behaviour towards them. Recently he attempted to conceal some irregularities in his work by telling lies to the Judge's Sarishtadar, but was found out.

SANJAY,
Sept. 17th, 1897.

12. The *Hitavadi* of the 17th September has the following:—
The decision in the Tilak case. The Tilak case is at last over. The wheel of fortune has turned against the Honourable Balgan-gadhar Tilak and he has been sentenced to imprisonment for exciting disaffection. All efforts, all preparations (to save him) have been in vain. This is, alas! what popularity, ability, learning and moral courage have at last come to. Tilak, a member of the Legislative Council, will be classed with robbers and thieves and will have to labour hard in the prison. The heart breaks even to think of this.

HITAVADI,
Sept. 17th, 1897.

"When fate is against us
All our efforts become fruitless.
When the sun is about to fall (set)
Even its thousand rays (hands) cannot save it."

The sentence passed on Tilak would not have excited our sympathy if we had got unflinching faith in the justice of the decisions of our courts—if we could have believed in the heart of hearts that Tilak was a rebel. We would have then thought that he had got his desert. But in this unfortunate country, we know very well what our law courts are, and this is the reason why, after Tilak's punishment, we feel as if a cruel dagger has been thrust into our heart. This is the reason why we feel such an excruciating pain at Tilak's imprisonment—why we see darkness on every side.

Alas! who will explain to the British public, to Empress Victoria, how erroneous, how prejudiced, how poisoned with malice is the verdict of the jury? Who will show how the good object of the law is defeated and frustrated by the manner in which it is administered in this country? If the

British public could have realised that the Indian people think it more desirable to see the dreadful form of the god of death himself than to incur the displeasure of the officials such a miscarriage of justice, such a mournful incident as this, would never have occurred in this country.

Tilak, dear friend, where are you now? Through political conspiracy, through the displeasure of the strong you have now the prison for your abode and robbers, thieves and cheats for your companions. Instead of discussing political questions in the Legislative Council you will have to labour hard in the jail. Was it for this that we anxiously awaited the decision in your case and not satisfied with ordinary telegrams, advised our correspondent to send us urgent telegrams?

When we heard that the powerful Governor of Bombay had girded up his loins against you and had ordered your prosecution on the basis of any portion of any incriminating article in any issue of your paper under the sedition or any other section of the Indian Penal Code, we lost all hope of your acquittal. When we heard that an official translator and a *sastri*, ignorant of *sastra*, had come forward to give evidence against you, when we learnt that your case would be tried on the strength of translations, and that there was no want of such as are the disgrace of their country even in the Bombay Presidency, we gave up our hope as lost. When we learnt that a jury consisting chiefly of Europeans had been empanelled to try your case, how could one with our experience depend upon their impartiality? At that very moment we felt sure that your imprisonment was inevitable and that the trial of your case would be labour lost.

Alas! who can say when the obstacles in the path of an impartial administration of justice in this country will be removed? You did not get a native jury and your case was tried by a European jury. Your fate has been like that of the Mahabharat hero who was killed in an unfair combat by seven *rathis* (warriors fighting in chariots). This is the cause of our sorrow.

Go, Tilak, go. We shall not be sorry for you. So long as nothing is done to secure an impartial administration of justice in this country, so long as it is not made obligatory to try a native with the assistance of a native jury, and so long as the trial of a native by a prejudiced and maliciously disposed European jury is not prohibited, there will occur miscarriage of justice in thousands of cases. It will not do to allow one or two such cases to disturb our equanimity. You expected justice from a jury consisting of six Europeans and three natives. Six of them declared you guilty and three not guilty. Is this not strange? You will, of course, have to bear the hardship of a rigorous imprisonment, but you will have reasons to bear it with resignation, if your sufferings be the means of even partially opening, either directly or indirectly, the gate of your countrymen's progress and advancement. You were once sentenced to simple imprisonment. Now you will have to bear the hardships of rigorous imprisonment. Say in the words of a celebrated writer:—"If truth live, I live; if justice live, I live; and these by any man's sufferings are enthroned and enshrined." The strong have had their will, and you who are weak, have been trampled upon. A loyal citizen, you have been proved a rebel; a man of respectability and position, you have been sent to jail like a robber or a thief. But this is not a new sight in this world. Who can say how often we shall have to witness such sights, so long as the present system of administration of justice in this country is not reformed?

Your intelligence has lost its lustre like a corpse in the cremation ground or like fire (smouldering) within ashes. The officials have had their will. This gives us no cause for grief. Let translations of your articles be (distributed broadcast in England and) placed at every door. Let the British public know the nature of the writings for which you have been punished and the manner and style of your writings. If it can be brought home to their mind that it is in this way that both the judicial and the executive administration is carried on in this unfortunate country, they are sure to be reformed some day. If your imprisonment serves to open the path to reform, who will say that it has been all in vain?

Your friends and relatives will now earnestly look forward to that day when, the sufferings of a year and a half over, you will again appear in the field of action like the sun out of the cloud. Your imprisonment has not given

us a thousandth part of the pain which we feel at the casting of a slur on your loyalty. It is impossible for us to give an adequate expression to the grief we feel. So we take leave of you, keeping our grief concealed within our heart.

13. The same paper complains that within two months of the posting of Maulvi Fazlal Karim, as Subdivisional Officer of Munshiganj, five pleader Honorary Magistrates of that place have resigned at one and the same time. What is the reason of this? If the Maulvi conducts himself a little more cautiously, the editor will not have to perform the unpleasant task of complaining against him.

HITAVADI,
Sept. 17th, 1897.

14. The *Bangavasi* of the 18th September has the following on the decision in the Tilak case:—

The decision in the Tilak case.

Tilak's imprisonment has not surprised us, and we do not think that injustice has been done in the case. Sir Comer Petheram's interpretation of the sedition section of the Indian Penal Code made Tilak's punishment inevitable. Mr. Justice Strachey followed Sir Comer Petheram in his interpretation of the law and has done justice in the case from the legal point of view. It should also be admitted that the articles on which the prosecution was based were written in an immoderate style. The English translations at least of the articles in question would create this impression in one's mind. We do not think that either the Judge or the jury is to blame in the matter. We have, however, something to say to the Government. Even if we take for granted that the fire of sedition is smouldering in the country, are the steps taken by the Government likely to extinguish it? Tilak's punishment has only served to fan the fire of discontent and sow sedition broadcast in the country. In *Kesari's* hot-headed writings, the fire of discontent partially manifested itself. The imprisonment of Tilak, the transportation of the editor of the *Pratod*, the punishment of the Natu brothers and the crushing activity of the police have no doubt stopped the outlets of the discontent. But the fire will smoulder in secret and eat into the vitals of the Indian people.

BANGAVASI.
Sept. 18th, 1897.

One word more. There may or may not be love and attachment between the rulers and the ruled, but there should at least be a courteous relation and good feeling between the two. But partly through our stupidity and partly through the Government's want of foresight, even common courtesy is becoming conspicuous by its absence in the dealings between the rulers and the ruled. The Ilbert Bill and the Consent Act agitation dealt a death blow to the amicable relations between natives and Europeans. The Congress agitation almost completed the work of destruction. The press prosecutions in Bombay have now removed from that presidency the last shred of love and amity which was still left in dealings between natives and Europeans. European editors, European writers, European missionaries and European officials often treat natives with contempt. Natives too no longer look upon Europeans as gods. For the good of the country, we say, such a state of things should no longer continue. Much of the ill-feeling between the rulers and the ruled can be removed if the former act a little more carefully and cautiously. We shall be highly obliged if the European journalists too write a little more guardedly and courteously when speaking of the natives.

15. The *Sanjivani* of the 18th September has the following:—

The decision in the Tilak case.

The curtain has dropped over the Tilak drama. The Hon'ble Balgangadhar Tilak, the leader of the Poona Brahmans, the idol of the Poona people, rich and poor, and a member of the Bombay Legislative Council, has been sentenced to 18 months' imprisonment for exciting disaffection against the Government. The member of a Legislative Council is by this time either breaking stone or turning the oil machine in prison dress. If Tilak had really been a rebel, we would not have been at all sorry if he had been sentenced even to transportation for life. We have read the Advocate-General's speeches, the deposition of the Oriental Translator, the chief witness for the prosecution, and also Mr. Justice Strachey's charge to the jury, but there is nothing in these to show that Tilak tried to subvert British rule in India. The head and front of Tilak's offence seems to be that he published in the *Kesari*, a poem, entitled "Sivaji's utterances." In this poem, there is no doubt a vehement protest against the conduct of

SANJIVAN,
Sept. 18th, 1897.

certain European officials, a condemnation also of certain Government measures, but no trace of sedition. In the articles which formed the subject-matter of the prosecution there is strong criticisms but no sedition.

Tilak's imprisonment does not give us so much pain as the fact that his punishment has led the public to question the impartiality of the administration of justice even by a High Court. It is a matter for much greater regret that the public is finding fault with the Government's policy. The Government itself admits that Tilak did not try to subvert British rule in India, but it maintains that he tried to excite disaffection. No evidence, however, has been produced to show that the articles in question actually excited disaffection in the public mind. There are about two or three thousand subscribers to the *Kesari* in Bombay and Poona, but the Government did not call any of them to the dock to bear witness against the accused. This makes the public think that the writings in the *Kesari* did no harm to the Government and it was not well advised in prosecuting Tilak for exciting disaffection. Has Tilak's fruitless attempt to excite disaffection injured the Government more than the prevailing dissatisfaction of the public with the Government's policy?

Mr. Justice Strachey's interpretation of the law strikes one as strange. No one has in his life ever come across such an interpretation. In his charge to the jury His Lordship said that "not action but feeling was the test" in the matter. What a dreadful interpretation of the law! If I *think* of murder, shall I be punished? There will be wholesale hanging, if Mr. Justice Strachey's interpretation of the law is acted upon. In the opinion of the learned Judge disaffection means want of affection and dislike means want of liking. By making this interpretation, Mr. Justice Strachey has shown that he is devoid of common sense. I go to a market and examine a piece of cloth. I do not like it. Do I therefore hate or dislike it? I do not like sweetmeats. Does that mean that I hate them? We do not approve of certain measures of the Government, such as the frontier expeditions and the exchange compensation allowance. Does our disapprobation of these Government measures mean that we dislike the Government? None but a dull-headed man could make such an interpretation. Even boys are laughing at the Judge's definition of "disaffection." Disaffection and want of affection are not one and the same thing. "Disaffection" does not imply a mere negative state of the mind as "want of affection" does. There are thousands of people whom I neither love nor hate, neither respect nor disrespect. And yet Mr. Justice Strachey in his charge to the jury definitely stated that "disaffection" meant want of affection. And it is upon this wrong and defective interpretation of the law that the verdict of the jury was based.

The Government does not certainly expect that whatever it may do will fill the heart of the people with gratitude. It is not certainly prepared to construe the absence of such overflowing gratitude into disaffection. The Government grants exchange compensation allowance to its European servants. This does not cause our heart to overflow with gratitude. Are we to be convicted of exciting disaffection and sentenced to rigorous imprisonment? If this is the correct interpretation of the law, millions of people will have to be imprisoned.

Mr. Justice Strachey's interpretation of the law is a dangerous interpretation. An attempt should be made without delay to prove the incorrectness of this interpretation. The opinion of the Privy Council should be consulted. Mr. Justice Strachey ought not to have been allowed to preside over the Bombay sessions. Does the Government, we ask, take his interpretation as correct?

CHINSURA
VARTAVAHA,
Sept. 19th, 1897.

16. The *Chinsura Vartavaha* of the 19th September says that all efforts to enable Mr. Tilak to come out victorious in the trial have failed, and that an editor, a member of the Bombay Legislative Council and a man of respectable birth, has been sent to jail in fetters like a dacoit or murderer. This is enough to grieve everybody, and many people agree with the writer in thinking that there has been a failure of justice in the case. The sentence, again, is not one of simple imprisonment, and one can hardly imagine how Mr. Tilak, with his delicate health, will bear the hardship of jail work.

17. The *Sulabh Dainik* of the 20th September does not see why in sentencing Tilak to rigorous imprisonment, Mr. Justice

SULABH DAINIK,
Sept. 20th, 1897.

The sedition cases in Bombay. Strachey did not take into consideration his social position. Certainly the prestige of the Judge and of the law would not have been diminished if Tilak had been sentenced to simple imprisonment. But God does everything for the best, and who can say that Tilak's hard fate will not be a warning to others against committing the offence for which he has been punished?

It was gratifying to find Mr. Strachey take up a milder and more compliant attitude in the *Vaibhav* case than he did towards Tilak. When he rejected a divided verdict in the *Vaibhav* case, he might have done the same also in Tilak's case.

In the *Kesari* trial the European jurors were all for conviction, but in the second case, in which there were eight European jurors and only one native juror, even the European jurors were divided amongst themselves. Some of them believed that oppressions had actually been committed under the plague rules and that the *Vaibhav* could not be blamed for exposing them. What will Lord Sandhurst say now?

The writer thinks that it would be to the advantage of the natives if they were deprived of the privilege of trial by jury. In all jury trials the majority of the jurors selected are Europeans and there is no appeal from the verdicts of jurors. If appeals are allowed in all cases, natives will gain by renouncing the privilege of trial by jury.

Now that it has been proved that, with the explanation put on it by Mr. Strachey, section 124A of the Penal Code is able to secure the conviction of offending editors, and seeing that after all these prosecutions for sedition no clue has yet been obtained to the murderers of Rand and Ayerst, it behoves Lord Sandhurst to exercise his prerogative of mercy and remit the punishments inflicted on Tilak and others.

18. The *Dainik-o-Samachar Chandrika* of the 20th September has the following:—

The decision in the Tilak case.

An appeal should be made to the Privy Council against the decision in the Tilak case not for the sake of Tilak only, but for the sake of the whole native press. Mr. Justice Strachey's interpretation of "disaffection" is not accepted by most of the distinguished lawyers, and the appeal should be based upon this point as well as upon the defect in the Government's permission to prosecute. The Anglo-Indian papers should not be jubilant over Tilak's punishment. If Mr. Justice Strachey's misinterpretation is allowed to go unchallenged and pass into a precedent, the Anglo-Indian papers also may have some day or other to repent of their present jubilation. In 1857 the *Friend of India* and a few other Anglo-Indian papers came under the purview of the law of sedition, and Lord Ripon might have taken the *Englishman* to task if he had been so disposed. The Anglo-Indian papers should not, therefore, rejoice. But strange to say, almost all the Anglo-Indian papers, including the *Times of India*, the *Bombay Gazette*, the *Englishman*, and the *Pioneer* are beside themselves with joy. They most probably think that the law of sedition is for natives only, and that they need not fear anything and may even break the law with impunity. The *Times of India* has, so to speak, been instrumental in bringing about the prosecution and punishment of the *Kesari* and *Pratod*, and its editor was, during the trial, favoured with a seat of honour. The *Englishman* and the *Pioneer* have forgotten their old history and labour under the impression that they are above the Penal Code.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 20th, 1897.

If Mr. Justice Strachey's interpretation of section 124A is not set aside in appeal and is allowed to pass into a precedent, Sir James Stephen's promise will be cast to the winds. In his speech introducing the section into the Indian Penal Code, Sir James Stephen promised that the Government would never order a press prosecution without carefully examining the incriminating articles in the offending paper. The Tilak case, however, has shown that the Government *did not* carefully examine the writings of the offending paper before ordering its prosecution—that the prosecution was not even based upon a written order signed by the Governor. Mr. Justice Strachey deliberately ignored Sir James Stephen's promise, and affirmed that the Government's

permission might be in the form of a general order for prosecution for any objectionable article in any paper. Let us examine Mr. Justice Strachey's interpretation of the law a little more closely. "Disaffection," said his Lordship, "means hostility or ill-will of any sort towards the Government—feeling of ill-will great or small, intense or mild, and any attempt to excite such feeling brings the offender within the section. Not action but feeling is the test." Coming to the word disapprobation in the section, His Lordship said that it meant want of approbation, just as disaffection meant want of affection. "Disapprobation, however, unless kept within certain bounds, becomes disaffection and brings the writer within the provisions of the section." Mr. Justice Strachey's interpretation of the law appears to be quite new. His Lordship beats even Sir Comer Petheram hollow. The explanatory portion of the section introduced by Sir James Stephen has been virtually discarded, and the exception provided by him has been ignored. In the opinion of the Judge "the object of the explanation to the section is merely to protect honest loyal journalists from the provisions of the section." In other words, His Lordship means to say that the explanation is not for disloyal journalists like Tilak. We do not wish that the explanation should protect any but loyal journalists, but the public will be thrown into a panic, if they learn that Mr. Justice Strachey's interpretation of the section militates against the intention of the law-maker. A line is sought to be drawn between a "loyal" and a "disloyal" journalist. We have no objection to the drawing of a line somewhere, but how will you find out the exact place where a line should be drawn—the place, that is, which separates the temperate from the torrid zone in law? Who will, we ask, distinguish the loyal from the disloyal journalist? What is the standard by which one's sentiment will be gauged? The time, place and circumstances of a case would no doubt in the Judge's opinion provide this standard. In 1897, observed Mr. Justice Strachey in his charge to the jury, the state of things has not been favourable; there has been famine and plague. Government had to consider the best measures to deal with both. House to house inspection was carried on with the agency of the British soldiery, and the people were discontented. Precisely at this juncture Tilak published inflammatory articles in the *Kesari*. He compared past prosperity with present adversity. He praised Sivaji's rule and spoke of his time in an appreciative tone. He contrasted the honour shown to Brahmans in those days with the punishment of the Wai Brahmans some years ago. In this way the Judge referred to "the time, place and circumstances of the case." There were, however, two opinions about the drift and meaning of the articles in question, but the Judge did not think it necessary to call for expert evidence on the point. The trial of the case was based solely on the English translations of the incriminating articles, and was conducted by a Judge and a jury who, with a few exceptions, were totally ignorant of Marathi. Expert evidence is called even in a libel case to explain the meaning of incriminating passages. But the practice was not observed in a sedition case! We ask Mr. Justice Strachey himself if such an anomaly could have occurred in any other part of the British Empire. This refusal to call expert evidence on a disputed point is another point on which the appeal against the decision should be based.

We know that it entirely depends upon time, place, and the person concerned whether an article or a speech is seditious or not. Even in India the *Englishman* and other Anglo-Indian papers were not prosecuted by Lord Ripon's Government for clearly seditious writings. Even now the *Bengal Times* is exciting disaffection with impunity. In England Cobden and his colleagues were not prosecuted even for the violent anti-corn law agitation and their inflammatory writings and speeches. There were riots and disturbances, undoubtedly brought about by the doings of the anti-corn law league, but no prosecution was thought of. Take another instance. In his after-mutiny speeches John Bright violently condemned the administrative policy of the East India Company. He did not spare the Government officers and even questioned the honesty of their motives. But John Bright was not taken to task for his speeches. It seems that what is sedition in India is not sedition in England. What is sedition in a native paper is not sedition in an Anglo-Indian paper? An appeal should be made to the Privy Council to settle once for all the meaning of "disaffection," and to ascertain whether sedition really means one thing in the case of a native and another thing in the case of a European.

(c)—Jails.

19. The editor of the *Hitavadi* gives the following further particulars of his jail experience in his issue of the 17th September:—

The jail experience of the editor of the *Hitavadi*.

HITAVADI,
Sept. 17th, 1897.

This was my first taste of the pot-herb and soup of pulses given in the jail. I had never before tasted such delicacies. The pot-herb was even more delicious than the soup. It seemed to be the oldest leaves of some cauliflower plant planted in ante-diluvian days, that had been merely boiled without the least admixture of salt or oil. I had therefore to reject those dishes, and to appease my hunger with the two pieces of *roti* which seemed to contain a quarter of a seer of flour.

After finishing my own meal, I began to watch that of the other prisoners. I found seven or eight of them taking a chilli or a slice of onion or a pinch of salt from under their clothes and thrusting it into the rice they had got. These delicacies were watched with wistful eyes by the majority who had not been able to procure them. I found many hundreds of men eating with avidity a meal which would be rejected with loathing by my dog.

I found an iron tub, an earthen vessel, and a little earth in the passage by the side of the room in which I slept. The tub, which contained a little water at the bottom, was intended, I learnt for the reception of urine and the earthen vessel for the reception of excretions during the night hours. Prisoners easing themselves at night are expected to clean themselves anyhow they can in the tub.

Noticing my surprise at this information, a prisoner of long standing said:—"Do you wonder at this? You will then hardly believe how much we had to suffer before. Answering calls of nature during night was then against the jail regulations, and a prisoner who found it impossible to contain himself had to ease himself on his own plate or into his own cup. He had to empty the contents into the latrine in the morning, but could not get water to wash the vessels, and had to take his morning meal off the unwashed plate and cup."

I could hardly believe at the time that a nation pluming itself upon its civilisation could be guilty of such barbarity. But I found afterwards on enquiry that every syllable of the above story was true.

(d)—Education.

20. Referring to the establishment of a new private school in Dacca, the *Dacca Gazette* of the 13th September observes

Private schools.

DACCA GAZETTE,
Sept. 13th, 1897.

that these private schools do more harm than good. Their pecuniary difficulties stand in the way of their adequately remunerating the teachers and badly-paid teachers neglect their duties. The boys too are given too much indulgence for fear lest enforcement of discipline should offend them and make them run away. Little discrimination is for instance used in promoting boys and sending up boys for the Entrance Examination. The number of books fixed for each class in a private school is also as a rule very many. This is due to the fact that the school authorities have to introduce all school books written by their teachers, or teachers' relatives by way of compensating them for their inadequate salaries, and are unable to disoblige the authors whose sons read in the school. The furniture of a private school are also of the poorest description. In fact no education or training worth the name is imparted in a private school in which both teachers and boys are an unruly and lawless set. None except parents in this poor country would ever think of sending their boys to such schools for intellectual and moral training.

"Nutan Path."

21. The *Hitavadi* of the 17th September has the following:—

HITAVADI,
Sept. 17th, 1897.

COMMUNICATED.

(3)

Mr. Editor, last time I showed that the deer's flesh has now-a-days become "in one sense" a vegetable substance. You have probably understood that if this "Nutan Path" affair proceeds a little further, pupil, pathsala and gurumahasay will all be gradually ruined.

A glance at "Nutan Path" may give one some idea of how unfortunate Bengali authors are. In this country a person who possesses a good knowledge of English is, it would seem, versed in all the *sastras*! How monstrous it is that Bengali should be written on the model of English! That Babu Chandra Nath is extremely ignorant of Bengali appears at every step from "Nutan Path." But even he is a judge of the correctness and incorrectness of the language of books written by others! Once look at the flight of his language:—

"If a field which does not require to be manured with any other manure except that of decomposed leaves of trees, is not transplanted or sown with *sasya* (corn, grain) for one or two years, the cultivator has not even then to prepare any manure and put it in that field." Page 17, 7th edition.

Who is there to enunciate new principles, if not 'Nutan Path?' So long "seed-grains" used to be "sown," henceforward they will have to be "transplanted," and pupils, as soon as they come out of the 'pathsala' will transplant mustard-seed, sesamum, barley, wheat, *mug* and other pulses! And has the word "transplant" been reserved only for the trees in the orchard? The curious plantain tree of "Nutan Path" which the members of the Text-Book Committee have "sown" will surely before long yield good fruit to students.

The second specimen is as follows:—

"Many of the lower animals like beasts and birds build for themselves some sort of dwelling place, good or bad." Page 39.

No good meaning can be extracted from this passage. All that can be gathered from it is that many of the beasts, birds, &c., build "one" sort of dwelling place. Now I do not think that any sane man can say that many kinds of animals build one kind of dwelling place. But let no one suppose that when the members of the Committee fixed this book as a text-book, they were not in their senses. I, too, may be in error.

A person who possesses even the least knowledge of Bengali could never have written such Bengali, unless he had resolved not to say anything that was not "new." Put into correct Bengali, the sentence would run as follows:—

"Many of the lower animals like beasts, birds, &c., build for themselves dwelling places of some kind or other, whether good or bad."

"Good or bad," "one kind of dwelling place" such incoherent talk made reading matter in this country! Will the members of the Text-Book Committee tell us how one kind of an article can be both good and bad?

Let me quote one or two other passages and show (the author's) knowledge of the language. In page 41, we find—

"No lower animal like the beast, the bird, &c., can decorate its body."

What do you understand by "no lower animal?" Now in Bengali one cannot say "no man like Ram, Syam, Hari, &c.," just as he can say, "no man, no author, no book." I am struck dumb to see Babu Chandra Nath's want of this knowledge. How shall I believe that the Babu does not know that the mere substitution of Bengali for English words does not make Bengali. If it was the author's object to say that no lower animals can decorate their bodies, he ought to have used the particle "ই" after the word "প্রাণী" ("animal"); but it certainly does not become an obscure person like myself to state this for Chandra Nath's information.

Let me to-day make one or two other remarks on the author's language as they readily occur to us. From the first page to the last the language is everywhere elegant indeed! You will not probably permit me to point out all. I therefore make small quotations from different places. In page 67 we find—

"If we have to go to other places, we cannot get our necessary articles from those places unless we know how far and in what direction they are."

Now look at the principal sentence in this extract. "We cannot get"..... if have to go to other places," i.e., "if you want to go to other places....., then you cannot get. Babu Chandra Nath may not have any reason for objecting, but there is no reason why the Bengal Government or the members of the,

Central Text-Book Committee should not object to boys acquiring a knowledge of the language from reading such monstrous Bengali. That no objection was made is certain and therefore it is that the matter has been referred to.

"Nutan Path" is a stain on Babu Chandra Nath's name. It is true that Chandra (moon) has ever been disfigured by stains or dark spots, but this translator Chandra of ours was known to many as stainless. And this stain on his name will cause deep pain to many. In fact unless I was convinced that these odious mistakes in his book were doing great harm to boys, I would not have been obliged to set myself to this disagreeable task.

Whatever the place you read, the book bristles with mistakes. Not to speak of Babu Chandra Nath who is known to many as a master writer, such mistakes are sufficient to discredit even an insignificant writer. It is with sorrow that I quote below yet another passage:—

"Compared with the whole of India, not only your 'pathsala griha,' but even your village appears small—indeed appears much smaller than a drop of ink compared with a large sheet of white paper on which it has been put." Page 69.

Here it has been said that "a drop of ink" appears small compared with a sheet of paper. From this it is clear that a drop of fluid ink has been compared with a sheet of paper. But that does not seem to be the object of the author. His object probably is to compare the size of the ink-mark with the size of the paper. To say, "a drop of ink" is small is almost equivalent to saying that a seer of milk is very small. Could the members of the Text-Book Committee have fixed as a text-book a work in which one seer of milk is stated to be very small, if it had not been written by Babu Chandra Nath?

SRI KEDAR NATH BASU.

22. The *Bangavasi* of the 18th September understands that the *Smriti* chair in the Sanskrit College will be vacated by the present incumbent in November next. Many distinguished *pandits* have applied for the post, and it is said that a selection will be made on the result of an examination of the candidates. But who will examine distinguished *pandits* like Haris Chandra Tarkaratna, Hari Nath Vedantabagis, Devi Prasanna Smritibhushan, Jaineswar Vedantatirtha and Pramatha Nath Tarkabhusan, who have all applied for the post? Will they submit themselves to an examination held by an inferior *pandit*? It is a pity that distinguished Professors are one by one leaving the Sanskrit College and the gap created by their departure is not being filled up. This is a reason why the status of the college is steadily going down. If the College is to be maintained at a large cost, let distinguished *pandits* be appointed as Professors.

BANGAVASI,
Sept. 18th, 1897.

(e)—*Local Self-Government and Municipal Administration.*

23. The *Sahachar* of the 15th September says that the rate at which the population of Madhupur, the sanitarium on the East Indian Railway, is increasing, makes it extremely desirable that a Municipality should be established there in order to look after its sanitation. The Municipality should be a small one and should include within its jurisdiction Madhupur, Pathrol and some other adjoining villages. It is true the population of these places are mostly poor, but what is asked for now is only the nucleus of an institution which will in time grow up into a Municipality. Mr. Smith, the retired Subdivisional Officer of Deoghur, who is now a resident of Madhupur, should be appointed the Chairman of the Municipality or Union, by whichever name it may be called, and Babu Nibaran Chandra Chatterji, the railway doctor, should be made its Vice-Chairman. The project will require time and money for its execution, but success is sure to be achieved under a far-sighted and painstaking guide like Mr. Heard. As the first step, however, towards the sanitary improvement of Madhupur, Babu Nibaran Chandra should be made the second Honorary Magistrate of the place in which capacity he will be

SAHACHAR,
Sept. 15th, 1897.

able to help Mr. Smith, now the only Honorary Magistrate, and the residents in carrying out sanitary reforms.

TAHZEED,
Sept. 18th, 1897

24. The *Tahzeed* of the 18th September complains of the smallness of the Muhammadan cemetery at Bagkalu Khan in the Patna Municipality. Old graves have to be opened up and cleared of their contents in order to make room for fresh corpses. The rotten bones thus dug out are left within the cemetery and emit a bad smell to the injury of the people living around.

TAHZEED.

25. The same paper complains of the insufficiency of the street lighting in the head-quarters of the Bihar subdivision and of the bad and filthy condition of its roads.

The Bihar Municipality.

(g)—*Railways and communications including canals and irrigation.*

BANKURA DARPAN,
Sept. 16th, 1897.

26. One Fakir Chandra Sarkar, writing in the *Bankura Darpan* of the 16th September, complains that the road from Rol Gopal through Chichinga, Birasimul, Sakrul and Dhamur to Sahaspur and Donganal in the Indas thana of the Bankura district is in so bad a condition that it is hardly passable for men, much less for carts, during the months of Jyaistha to Kartic. But this being the only cart-road for about twenty-five villages in that thana, serious inconvenience is felt by their residents in bringing goods from Burdwan. The road was ten to twelve cubits in width, but encroachments by the owners of adjoining fields have reduced its width to three cubits. Petitions were submitted against these encroachments but without effect. A memorial signed by about 500 villagers was also submitted to the District Board, praying for the repair of the road, but it has elicited no reply. It is hoped that the District Magistrate and the Deputy Magistrate of Vishnupur will inspect the road personally and give orders for its repair, thereby giving the villagers some return for the road cess they pay.

A bad road in the Bankura district.

DACCA PRAKASH,
Sept. 19th, 1897.

27. A correspondent of the *Dacca Prakash* of the 19th September complains that in the road between Sivalaya and Uthuli in the Dacca district, a length of three miles, there are only two bridges and those so low that they do not allow of a free communication between the waters standing on the fields on the two sides of the road, much less do they allow boats to pass under them. In the rainy season, the fields through which the road passes lie ten or twelve feet under water, and the water on the north side of it often stands higher than that on the south side. Consequently, when the road is flooded, a current is established in the water so strong, indeed, that the other day a boy was swept away and drowned. There ought to be two more bridges on this road, high enough for the passage of boats.

An unsafe road in the Dacca district.

(h)—*General.*

RANGPUR
DIKPRAKASH,
Sept. 16th, 1897.

28. The *Rangpur Dikprakash* of the 16th September has heard that the authorities of the Rangpur district have proposed to Government a transfer of the district head-quarters from Rangpur, owing to the damage done to that town by the earthquake. Such a transfer, however, will cause serious loss and inconvenience to the residents of the town, who have, therefore, resolved to make a protest against it. It is hoped that Government will do nothing in the matter without consulting public opinion.

A correspondent of the same paper is at a loss to understand why the local authorities are observing such secrecy in this matter. The Secretary of the Rangpur Association is about to write to Government asking for the reasons which have led to such a proposal, and it is hoped that Government will supply the information and give the residents every opportunity of speaking out their minds on the subject, as was promised by Mr. Geake. It will be a mistake to remove the head-quarters.

HITAVADI,
Sept. 17th, 1897.

29. The *Hitavadi* of the 17th September writes as follows:—

Lord Sandhurst and Pandita Ramabai.

Lord Sandhurst ought to bring forward evidence to prove that Ramabai has no ground whatever for covering the Government with the

indelible disgrace which she seeks to cast upon it, and that the terrible faults and shortcomings of which she speaks, exist and existed nowhere. If he does not do this, then say what he may and whether he sends us to prison or arranges for our transportation, we must say that he has concealed the truth—that entrapped in plots of evil counsellors and relying upon the statements of the officials, he has concealed the fact of the commission of terrible oppression. Whether this sin be a conscious or an unconscious one, he should make haste to do penance for it. By committing it he has been an offender against the people, against righteousness and against the Empress Victoria. His name is being sullied by an indelible stain.

30. Many suspect, observes the same paper, that the *Pioneer's* proposal of a more rigorous enforcement of the Arms Act is owing to hints dropped by Government. What does the *Pioneer* mean by "a more rigorous enforcement of the Act?" Must passes be taken out even for knives and scissors?

The *Pioneer's* recommendation in connection with the Arms Act.

HITAVADI,
Sept. 17th, 1897.

31. The same paper says that Hari Mul, a peon of the Gauhati Telegraph office, took one month's leave in May last. He was due at office on the 15th June, but having been rendered houseless with his family by the earthquake of the 12th June, he induced his substitute to act for him for another three weeks and begged Mr. Bamford for an extension of leave for that period. Mr. Bamford was, however, not to be moved by any entreaty. Pressed very hard, he at last said:—"You then better submit an application to the Superintendent of Telegraphs and in the meantime let your substitute work for you." Hari Mul placed the required application in the hands of Mr. Bamford, who forwarded it to his official superior, Mr. Hill, with such remarks as he wished to make. This is the same Mr. Hill who fined Babu Ramchandra Chatterji ten rupees for presuming to complain to him against Mr. Bamford for the use of abusive language. On receipt of the application, Mr. Hill has fined Huri Mal seven rupees. A fine of seven rupees against a man receiving a pay of only nine rupees per month! It is much to be regretted that Mr. Hill should behave in such a heartless manner in this season of scarcity. The Director-General of Telegraphs is said to be a very generous man. Will he keep an eye on Mr. Hill and see that poor people are not oppressed by him in this way in future?

HITAVADI.

32. The same paper is glad that the postal authorities have, in deference to its representations, reinstated in his post the postal clerk, Babu Abinaschandra Chatterji, who was suspended by Mr. Love, when the latter went to Deoghur to make an enquiry into the missing of certain letters and packets. But will those respectable people whom Mr. Love insulted and harassed with threats of a search of their houses get no redress whatever? Mr. Love should be censured for his doings at Deoghur, or he will not learn to conduct himself properly in his new capacity of a Postal Superintendent.

HITAVADI.

33. The same paper writes as follows:—

Treatment of the editor and the proprietor of the *Pratod*.

The editor and the proprietor of the *Pratod* were led in chains from Satara to the Eroda Central Jail. Where was the need of casting upon them this indignity? Has this enhanced the prestige of the Bombay Government? Both editor and proprietor are respectable people and they have not been convicted of murder or robbery. They have been punished either because objectionable writings appeared in their paper or because Providence was displeased with them. As for the proprietor, he has really been caught in the meshes of the law, for he was only proprietor of the paper and never looked into the articles before their publication. He is, besides, old, lame and blind. This treatment of the prisoners has only betrayed the meanness of the authorities.

HITAVADI.

34. The same paper says that alarmed at the attitude of Government, several selfish Musalman residents of Poona tried to propitiate it by denying that any oppression was committed by the plague officers. But Maulvi Rafiuddin, a respectable Musalman resident of that town, who is now in England, is preparing to make an agitation there against plague oppression. Before Government assumed the

HITAVADI.

The plague oppression.

attitude it has now taken up, he received letters from Musalman friends in which it was plainly stated that the conduct of the soldiers employed in the work of plague inspection was highly oppressive and calculated to produce discontent. Again, Syed Shirajuddin, Professor of the Deccan College, has written in the *Deccan Herald* that the Poona people had not to suffer a little from the proceedings of the Plague Committee, but they bore all this oppression in silence without suffering their loyalty to be shaken in the least. As the Maulvi is a Municipal Commissioner and accompanied the soldiers everywhere as a volunteer plague officer, his statement is entitled to great weight. Although many people have denied, in fear, their signatures to memorials against plague oppression, everybody sees that such oppression was committed. Everybody should now see that the Indian authorities cannot mislead the English public on this subject by making baseless representations. Those who are doing nothing in this matter with the view of keeping themselves safe are doing great harm to the country. If they cannot sacrifice individual interest to the public interest, how can they expect the public to support them?

BANGAVASI,
Sept. 18th, 1897.

35. The *Bangavasi* of the 18th September writes as follows, with reference to Ramabai's second letter in the *Bombay Guardian*:—

Ramabai again.

This spiritedness in a woman does not please us. Ramabai is an Indian woman, though not a zanana lady. Though a renegade, she was originally a Brahmani. She is a widow, and though no longer a Hindu, she ought to be quiet, modest, calm and self-controlled. But her letter displays none of these womanly qualities. It is quite probable that there was oppression and utter mismanagement in the Poona Plague Hospital, and that an inmate was seduced by a fiendish hospital attendant. It may also be true that all these scandals did not come to the notice of the Governor, as he has to see things through the eyes of subordinates. But this is no reason why a woman should write so strongly against the Government. May we also ask—why did Ramabai's ward not return home after her release? Why did she allow herself to be in the keeping of a hospital attendant? There was evidently an attachment between her and her seducer, and we are not prepared to admit that the girl in question was chaste and immaculate. There is another circumstance to be taken into consideration—the plague is a scourge, a terrible epidemic. The Government has been trying its best to combat it with Western weapons used in a Western manner in a country of prejudice and superstition. The epidemic came so suddenly and the methods of combating it were so strange to the Indian people that they could not understand the motive of the Government and have failed to perceive its benevolent purpose. The Government is trying its best to dispel the popular error, and it is not proper to expose the faults and failings of the subordinate officers in a militant spirit precisely at this moment. Ramabai evidently thinks that being a Christian, a free and educated woman, a supporter of widow marriage, and a lady wellknown in Europe and America, she is at liberty to speak and write as strongly as she pleases against the Government.

SANJIVANI,
Sept. 18th, 1897.

36. The *Sanjivani* of the 18th September writes as follows:—

Ramabai again.

Ramabai has no longer that opportunity of proving her charge which she had when her outraged ward was living. The chief witness in her favour has died, but she still fearlessly insists on what she said in condemnation of the management of the Poona Plague Hospital. Bravo! Ramabai, bravo! You have done what the cowardly men of India have not been able to do. You are a worthy child of Mother India.

"I cannot deny," says Ramabai, in a letter recently published in the *Bombay Guardian*, "what my eyes saw and ears heard, even though the Governor of Bombay or all the principalities and powers of this world may declare it untrue!" We again say—Bravo! Ramabai, bravo! A woman as you are, your truthfulness and your fearlessness have shed lustre on your country. You have maintained the traditional glory and fame of Indian women. You have upheld the reputation of the Mahratta community.

"One of the English nurses of the Plague Hospital," continues Ramabai, "who worked in that hospital took me around to see almost all the wards,

evidently to make a good impression upon my mind. It was a pleasing sight to see the little sick children and patients of both sexes greeting her with smiles of gratitude when she distributed sweets and fruit among them. I was also pleased with the general cleanliness of the wards. So far as that went, the hospital was certainly well managed. But the authorities seemed to ignore a vital point in the whole business—namely, consideration of protecting the modesty of women patients." "In these wards," runs Ramabai's letter, "I saw women patients of all classes—from the Brahmin ladies of highest caste, and the *purda* ladies of Muhammadan families, down to the women of lowest caste. * * * The bath-rooms were all very badly managed. The private rooms in what they called the 'female camp' were all open. There were no doors or arrangements to fasten them from within, when women went in. I saw men, *i.e.*, the male attendants of women patients and male servants of the hospital, freely visiting those rooms. But this was not the worst. When visiting women's wards with the nurse, I saw women of all classes being treated by male doctors. I did not see any woman nurse attending the women patients or bandaging the bubos. And you know in what awkward places the bubos came. The poor unfortunate women, victims of the plague, no matter to what caste or class they belonged—had quietly to submit to the orders of the male doctors. The poor *purda* women who would never think of uncovering even their faces before strangers, had to submit to the most repulsive and humiliating treatment by male doctors, and had at that time to be exposed to public gaze." Now if all this does not create dissatisfaction in the public mind, what can? The hospital authorities did not seem to have sense enough to take the delicate feelings of women into consideration. They did not even do so much as to put a screen between the women patients and the male visitors. Thousands of women of all classes have submitted to this kind of disgraceful treatment, and the authorities boast that none of them complained against it. "How could they complain," asks Ramabai, "when the poor things did not know how to write or make their voice heard in any other way? How could they even dare to say a word against it, when they saw British soldiers ready, if necessary, to enforce the plague regulations and to carry their male relatives as captives to the segregation camps, and to separate them from those whom they loved dearly?"

"I have promised to myself," says Ramabai, seeing these things with her own eyes, "that I would rather go into the jungle, lie down in a ditch out of the reach of the plague doctors, and die quietly, than submit to the shocking treatment by the male doctors in the general Plague Hospital. The plague certainly seems to be a thousand times more welcome than its treatment in the manner described above."

The treatment of the female patients in the Poona Plague Hospital shows that most European officials in this country do not think that Indian women have modesty, and that it is necessary to make special arrangements for preserving it. It is admitted that female doctors qualified to treat plague patients are not easily to be had. But the authorities ought to have made arrangements for the inspection of female patients within screens. Would a European woman, however poor, easily submit herself to such insulting treatment? Are not Indian women as modest as English women? Are they not entitled to an honourable treatment at the hands of the authorities of the Plague Committee?

Ramabai has described what she saw in the hospital. Her account makes one blush with shame. Ramabai has this time given specific instances of the defective management of the Plague Hospital, and the Government should now institute an inquiry to ascertain the truth or otherwise of her allegations.

37. The same paper complains that the conduct of the Bombay Government in the present crisis has surprised the Indian public and struck them dumb. The policy of the Bombay Government is in every man's mouth, and

The Bombay Government in the present crisis.

has become the topic of the day. The conduct of the Government is calculated to increase the discontent and disaffection to allay which it has instituted these press prosecutions. The blundering policy of the Bombay Government makes us anxious, and we fear that it may do it harm.

SANJIVANI,
Sept. 18th, 1897.

III.—LEGISLATIVE.

SAHACHAR,
Sept. 15th, 1897.

38. The *Sahachar* of the 15th September says that though Mr. Charlu's Bill has been prompted by the very best of intentions, it would be better to rely upon public opinion for checking the abuse and misappropriation of religious property than to frame a law for the purpose. A law will be liable to abuses, whilst a public disapprobation of the misconduct of the *sebaits* of temples cannot fail to exercise an influence which will be felt by them. This is not the first time that a proposal like Mr. Charlu's has been made; and if there had been a real necessity for a law for the regulation of religious endowments, a law would have been passed long ago. The Hindu community has always opposed such an enactment. At one time the writer was an advocate of such legislation, but he has after careful consideration changed his opinion. Instances of an abuse of religious endowments are so few compared with the instances of their proper management that it will be inadvisable to place the entire class of *sebaits* under legal restrictions for the fault of only a few among them. Mr. Charlu's Bill will not, it is true, interfere with religion, but it will unquestionably interfere with an immemorial practice. It is a matter of congratulation that Government has taken up an indifferent attitude in regard to the measure and that the learned pandits of Benares have firmly protested against it, at a meeting held under Raja Sasisekhareswar's presidency. It is hoped that Government will pay proper regard to this protest.

PALLIVASI,
Sept. 19th, 1897.

39. The *Pallivasi* of the 19th September says that the people who are crying for a law for the better management of religious endowments, seem to be ignorant of the object with which such endowments are created.

Religious property cannot be properly managed except by pious and God-fearing men. If *mohantas* and maulvis are made mere figure-heads and the actual management of religious endowments is vested in committees consisting of outsiders, people will lose their respect for the former and cease to make them the costly offerings which now form one of the principal sources of the income of temples and mosques. At one time Government thought fit to interfere with the management of the Hindu temple at Puri, but no sooner had it thus interfered, than the tide of public opinion turned against it and it thought expedient to make over the management to the former *sebaits*. In fact the multitude of religious endowments existing in India have always been managed by maulvis and *mohantas* without any interference from Government or outsiders.

A law will be quite ineffectual and will only give the public an opportunity of crying down the Government. As a Hindu the writer can speak for Hindu endowments alone and these, he can assure the Legislature, have little chance of being better managed otherwise than in the manner which has hitherto prevailed. If the control of religious property is vested in committees, no self-denying religious man will undertake its direct management for fear of being held liable for accounts and all *mohantaships* will come to be filled with self-seeking, sensuous men like a few *mohantas* of the present time.

IV.—NATIVE STATES.

SANJIVANI,
Sept. 18th, 1897.

40. Referring to the utilisation of the Imperial Service troops in the frontier expeditions, the *Sanjivani* of the 18th September observes that the Indian Chiefs are always ready to help the Government in its difficulties, but it is a great regret that the Government does not seem to have a firm confidence in their loyalty. It is because the Government has not an unquestioning confidence in the loyalty of the Indian Chiefs, that the Maharaja of Cashmere once came to grief, the Maharaja of Jhalwar was deposed and the Political Agents treat the Native Chiefs with a high hand. The Indian Chiefs are friends of the Government and it is not just and proper to treat them with suspicion and rudeness.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

41. The Vishnupur correspondent of the *Bankura Darpan* of the 16th September is sorry to hear that Government intends closing relief operations in the Bankura district from the 20th September, while people in Jaypur and Katul are still starving and stand in need of help. The time has not yet come when relief operations can be closed.

BANKURA DARPAN,
Sept. 16th, 1897.

The Gangajalghati correspondent is sorry that after giving help indiscriminately at the beginning, Government contemplates closing relief operations so hastily. At the Saltara centre seven maunds of rice were cooked on the first day the relief kitchen was opened. But the quantity was reduced the very next day to only 30 seers. The people of Barjora, Mejia, Satdeuli and Gangajalghati are still in need of help.

42. The *Hitavadi* of the 17th September cannot believe the statement of Government that distress has abated. Rice, which sold in Calcutta at Rs. 5 per maund three months ago, is now selling at nearly Rs. 8 per maund. Similar rises in prices are reported from many other places. Government is occupied with wars and has reduced relief operations. That is what makes it think that distress has abated.

HITAVADI,
Sept. 17th, 1897.

43. The *Dacca Prakash* of the 19th September says that two men of the *gop* caste came to Dacca town from Churain Baraikhali almost in a dying condition, and one of them was found dead on the Uari road some days later. Though the other man was a little stronger, it is not expected that he will live long. Government holds that there is no distress in the Dacca district; so no enquiry is made even if hundreds of such deaths take place in the mufassal of the district.

DACCA PRAKASH,
Sept. 19th, 1897.

VI.—MISCELLANEOUS.

44. The *Mihir-o-Sudhakar* of the 18th September is gratified at the magnanimity shown by Lieutenant-Colonel Wilford of Fort William towards a native. The Anglo-Indian editors are burning with jealousy at the demonstration held in the fort in honour of Babu Kartic Chandra; but that will not do the natives much harm. Besides doing the greatest personal honour to Kartic Babu, Colonel Wilford has recommended him to the Government of India for some reward. The writer knows of many previous instances of the generosity of military men, but Colonel Wilford's conduct in these degenerate days will be ever remembered as a most signal instance of Britannia's greatness and high-mindedness.

MIHIR-O-SUDHAKAR,
Sept. 18th, 1897.

45. The same paper says that some designing Musulmans, jealous of the security and comfort in which the Indian Musalmans in general are living under British rule, are instigating them to proclaim a *jehad* against the British Government. But sensible Musalmans see through the motives of these wretches and simply laugh at them. Nothing, indeed, could be worse than this talk of a *jehad*, which will result in a complete destruction of Musalmans, at a time when the country is embarrassed with famine, plague and a frontier war. The Musalmans have always been loyal and grateful subjects of the British Government—a Government under which they enjoy the fullest religious liberty and can perform all their religious rites and observances in perfect safety. Anything which does harm to that Government is, therefore, an evil to the Musalmans. The people who instigate the masses against such a Government are an enemy as well of that Government as of its Musalman subjects. A *jehad* can be proclaimed only under the following circumstances:—

MIHIR-O-SUDHAKAR.

(1) If non-Musalmans attack Musalman territory or places of worship with a view to subjugating them: the battle of Parikha is an instance of a *jehad* under such a circumstance.

(2) If in a country where Musalmans and non-Musalmans have long dwelt together, the latter prohibit the former from observing their religious rites or compel them to leave the country or wantonly persecute Islam.

(3) If non-Musalmans oppose the propagation of Islam in countries which lie near a dar-ul-Islam (a country where Musalmans perform their religious rites in safety).

Everybody will see from the above that there has arisen no occasion for proclaiming a *jihad* against the British Government. People who do it go against Islam and ought to be removed from the face of the earth.

BANGAVASI,
Sept. 18th, 1897.

46. The *Bangavasi* of the 18th September has the following in an article, headed "The True Word:"—

"The True Word."

Bengalis in the Government or any other service relish abuse of the English. Many of them are beside themselves with joy if they hear European officials maligned in a smart and cutting style. It is almost a common practice to abuse Europeans in private. But those alone who have the courage to abuse them publicly and in public prints are raised to the dignity of heroes and fearless patriots. This cheap honour is highly prized in these days when there is a tendency to cheapen the prices of most commodities. But it is not desirable that there should eternally be a difference, a bitter relation between the rulers and the ruled. It is therefore necessary to ascertain why and how this bitterness of feeling has been engendered.

There is a Bengali saying that you should not show "cabbage field to the beggar." For, if you do so, you are sure to be pestered with his importunities and solicitations for that vegetable. The British Government has shown us, beggars as we are, a rich cabbage field. We are slaves of centuries. None of us can discover a trace of freedom or independence even if we go back forty-eight generations from the present time. We have never *experienced* freedom, we have only read of it in books. No other nation has like us been subjected to fiendish oppression, or has been hard pressed and downtrodden as we have been. We are a dispirited and heartbroken people and the English found us such. But for some reason or other, the British nation poured into our ears the doctrine of equality—of love and affection—and taught us that we who are slaves and they who are our conquerors were on the same footing, there being no difference whatsoever between the rulers and the ruled. As a youthful lover, in a moment of ecstasy, turns the head of his mistress by pouring flattery into her ears, even so has the British Government turned our heads by (pouring the doctrines of equality and freedom into our ears and) trying to do what never was, never ought to be, and never can be. The rich cabbage field, the prospect of freedom, that is to say, has proved too tempting to the Bengali political beggar. With great alacrity he is vying with the European and trying to compete with him in the field of politics. In food and dress, in manners and customs, in thought and speech, the Bengali is closely and slavishly imitating his ruler. The country has been flooded with a progeny of strange beings, creatures of imitation, who have been trying their best, in prose and verse, in novels and dramas, to teach us that we are in every respect equal to Englishmen. In brave patriotic words they have been talking of national reform and regeneration. Hollow as these words are, they have nevertheless set the rulers a-thinking. There is a power, a natural force dormant in every nation, which may make itself manifest at any time and may circumscribe the power of the ruling race. This thought has led the British Government to put an end to the pranks of the educated Babu. The privilege of freedom of speech and writing has not suited us well and, never accustomed to it, we have not been able to properly use it. The Government has now come forward to forcibly deprive us of this misused privilege. The Anglo-Indian papers abuse the Government. The European merchants, barristers and planters find fault with the Government and even cut jokes at its expense. Fools that we are, we too have tried to follow them. We have blindly ignored the difference between Englishmen and ourselves. Englishmen differ from us as heaven differs from hell and gods differ from demons. Englishmen being our rulers are as gods unto us. They have a nationality, a society, a religion to boast of. But what have we? We are a nation of slaves. We have lost our nationality, we have no society to boast of. There is no discipline, no unity among us. We have no faith in our religion, no respect for

our superiors, no reverence for our gods. Our villages have turned into jungles, our temples into kennels, our friends and relatives into hungry beggars. And yet we want to stand shoulder to shoulder and on the same footing with Europeans. Fie on us, oh fie!

What have you, my dear friend, we ask again, to call your own? No one can recognise you from your dress or from your language, from your manners or from your customs. You have discarded with scorn all that was your own. Your religion, your society, your love and kindness—all have been washed away in the flood of Western education. A creature of European civilization, you have now nothing left to you. Is it not a pity that serving others, depending upon others, you should try to be on equal terms with the absolute rulers of the country? Shameless as you are, you are always ready to go about begging everywhere with the knowledge that you are likely to be kicked out. Your strange and unnatural political agitation has benefited you more than any one else. It has brought you name and fame, honour and dignity. A patriot, you have forsaken your native village for the town and your native country for a foreign country. But remember that your education, your political agitation, your wealth and your prosperity are all due to the kindness of the English Government. The British Government is protecting you like a mother, nursing you like a sister, counselling you like a father. It is a friend to you in adversity, a doctor in disease, a companion in prosperity and a brother in distress. In a word, the English are all-in-all to you in this world and there is nothing about you which you do not owe to them. But it is the English you abuse and vilify. You ought to know that they can destroy you in a moment.

Brother, we beseech you with joined hands, give up this monkey dance. Pray do not spoil the ignorant people who now dance like monkeys to your tune. Moderate your tone, give up abusing your rulers. Lay your hands on your hearts and say if we have any other work to do than serving the Government. The public service is the only means of our livelihood, and the Bengali politician, by way of counselling a young protégé, advises him to enter Government service. No one advises him to take to trade or commerce. No one has the knowledge or practical experience to help him with in that matter. Why then offend the Government and stand in the way of the Bengalis entering the public service? Your political agitation has so much offended the European officials that they are gradually driving the Bengalis out from the public service in Bihar and the North-Western Provinces. You waste lakhs of rupees on a political whim, but you cannot provide for the unemployed in your country. Brother, we humbly beseech you, be calm, be quiet. The British Government has made up its mind to show you no longer that favour and indulgence which have spoiled you. Learn to weep and teach others to weep for you. The days of your pride and glory are gone. Why go about dancing like a monkey? Listen to what we say. Hear us even as Dhruba heard his mother, Bhishma his father, Lakshman his brother, Saibya her husband, Partha his friend, and Ekalabya his *Guru*. Be loyal like a Hindu, be God-fearing like a Hindu. Like a Hindu protect those who seek your shelter. Like a Hindu be true to your society. Do this and your anxieties will disappear and you will enjoy peace and tranquillity.

47. The same paper concludes a series of articles relating the story of Titumir's rebellion. Titumir's revolt, and observes that they will serve to teach a lesson to those who, in a moment of

fanaticism or ignorance, may try to show hostility to the Government. The British Government is a benevolent and peaceful Government. With wonderful patience it tolerates the pranks of its ignorant subjects. But its power is invincible, and it is always prepared to put down resistance to constituted authority and severely punish delinquents. Titumir was at first treated with cool consideration, and the Government was compelled to lay violent hands upon him when all peaceful measures to bring him to his senses failed.

48. 'The *Dainik-o-Samachar Chandrika* of the 21st September has the following:—

The Anglo-Indian editors on the Poona trials.

Judge Strachey's interpretation of section 124A embraces many points. In the course of the *Vaibhav* trial he said "there was no need of seeing whether a measure of the

BANGAVASI,
Sept. 18th, 1897

DAINIK-O-SAMACHAR,
CHANDRIKA,
Sept. 21st, 1897.

Government was good or bad, and anything done to excite disaffection at such a measure constituted the offence of sedition; it was therefore not necessary to adduce evidence to prove that oppression had been committed under the Plague Rules." If Judge Strachey's interpretation is not disallowed, then even the *Pioneer*, the *Englishman*, the *Bombay Times*, the *Bombay Gazette* and the *Civil and Military Gazette*, will have little cause for rejoicing. There may be another Ilbert Bill and another Viceroy like Lord Canning. The *Bombay Times* and the *Bombay Gazette* seem to be in ecstasies over Tilak's conviction. They had been for a long time trying to have "the elephant in a trap" as the Bengali saying goes, and their wish is fulfilled. It is said that during Tilak's trial the Anglo-Indian editors of Bombay personally attended the court, probably to take a report of the proceedings with their own hands, and were accommodated with seats on the Judge's *dais*. We are glad that our contemporaries were so honoured. They may consider us, native editors, as their enemies, but we, native editors, do not consider them as our enemies. We feel sorry when we find an Anglo-Indian editor in danger. The *Pioneer* acted nobly and like a friend of the native press by differing from the *Englishman* and other Anglo-Indian editors in the *Bangavasi* case. But why has it assumed so different an attitude in regard to the Poona trials? Why has it become so angry with Poona, and the country of the Mahrattas. What has Poona to do with the frontier risings that it should be held responsible even for that trouble?

URIYA PAPERS.

SAMVADVAHIKA,
August 12th, 1897.

49. Referring to the distribution of *pattas* by the Assistant Settlement Officers through the agency of kanungoes, the

Exactions of kanungoes.

Samvadvaika of the 12th August observes that the

parties to whom such *pattas* are distributed are unnecessarily made to dance attendance on the latter, who, it hears, exact *salami* before they distribute the *pattas*. The writer requests the Assistant Settlement Officers to watch the conduct of the kanungoes with care and remove the scandal, which, if true, must be a grievance to poor people, who know not how to keep body and soul together in these days of scarcity.

SAMVADVAHIKA.

URIYA AND
NAVASAMVAD,
August 11th, 1897.

50. The same paper as also its contemporary of the *Uriya and Navasamvad* of the 11th August are of opinion that though the

Crop prospects in Orissa.

quantity of rain in the present agricultural year

has been very small, a good harvest of paddy may be reaped if the rains do not cease abruptly in the months of September and October.

UTKALDIPKA,
August 14th, 1897.

51. The Rasalpur correspondent of the *Utkaldipika* of the 14th August states that unless the relief operations in that place

Relief operations in Rasalpur

continue for a longer period several men and

women must die of starvation.

UTKALDIPKA.

52. Referring to the *malikana* proposed to be allowed to the zamindars in the present settlement of Orissa, the *Utkaldipika* observes that Government ought to study the condition of the Orissa zamindars carefully and note

The question of *malikana* in the Orissa settlement.

especially the way in which the proposed rate of *malikana* will affect their general income and their status in society, for it is a bad policy to create a class of landlords, who will never be able to fully realise their rents from their tenants and will therefore never be able to be in a position to pay the full Government revenue in time. To determine the present rate of *malikana* simply on a reference to that allowed sixty years ago can never be fair, for in those days the zamindars had every hope of making some income out of fallow lands which had never been brought under cultivation—a state of things that is absent at the present—time and the law of realising rent from the raiyats was more in their favour. The Tenancy Act has given an occupancy right to almost every raiyat and has sanctioned a procedure for realising rent from raiyats, which is dilatory, expensive and uncertain. The consequence is that the zamindar must borrow money to meet the Government demand of revenue, which is backed by the sale law, which is both rigorous and exacting. The collection charges have also increased of late. The zamindars now stand in need of a better class of *gomastas* to collect their rent, and their salaries are higher than those of their forefathers! Thus the allowance of 10 per cent. as collection charges, adopted

sixty years ago, cannot now apply. A higher percentage must be allowed on that account. To this must be added the consideration of temporary calamities, such as excessive flood or general drought, both of which severely tax the economic condition of the country. Under these circumstances, the writer is of opinion that 50 per cent. *malikana* should be allowed to all zamindars and 60 per cent. only to such of them as own estates which are now and then subject to injurious floods or any other similar cause of distress.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 25th September 1897.

no further work in detail on
the subject of the history of the
city of New York. The work is
now in the hands of the printer
and will be published in a few
days.

The volume is a very
interesting and valuable
contribution to the history
of the city of New York.
It contains a great deal of
new and interesting
information.

THE HISTORY OF THE CITY OF NEW YORK